512 Other men go to their houses in order to chop wood, or spend their
462 time at some small task which they consider necessary. Some em-
[415] ploy themselves by making ibichets. These are little sifters, round or square, with such small holes that they use them to sift their flour and odicou. They make them from the first barbs of a plant which the Caribs of Dominica call odalloman and which I have described under the name of solaman because I have heard it named by others in this way.

Still other men are seen making lines to fish in the open sea, others make cotton belts, while the laziest men of all cut off their beard with a knife or pluck it out, hair by hair. Some make boutou clubs, bows, arrows, or catolis which are a kind of carrying basket used by the women. The more industrious work on canoes and pirogues and often spend several full years making one.

241 When they go to clear the forest for the habitation of a neighbor,
462 it takes about two or three hours to do, if they feel like working. They knock down the trees in a hundred foot square, the wood lying
[461] in confusion on the ground. They then go drinking, and get drunk for the rest of the day and sometimes the whole night. Concerning all of these tasks, they work an hour a day, and even then so slackly that they seem to be mocking their job.

They consume the rest of the time being painted and combed by their wives, playing the flute, and having daydreams.

● 883 All this which has just been described is the work of men. However, all the youths continually practice drawing the bow and become so expert that they can shoot flying birds. They sometimes wrestle,
[526] but in a very different way from the French, for they grab each other by the forearm and give each other such shakes that Father Raymond [Breton] states he saw a man who, having been thrown on the ground, remained there more than a quarter of an hour before he became fully conscious.

562 Whatever may be said about the Indies being the paradise for
512 women, this is true only for our French women, as we shall describe in its place. Concerning the Carib wives, they are more exactly
[461] slaves of their husbands, rather than companions, for they are never
462 idle. As soon as they get up they go to bathe, and then prepare their
512 husbands' soup which is made with some boiled bananas. After the husband has been served a full plate, and he is through with it, they

11: Taylor E-5 (ca. 1930-1937)1946
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582 [161] Today, the Dominica Caribs' sexual selection is limited not only by the smallness of their community (about 400 including half-breeds: men, women, and children), but by a growing disapproval of marriage between close cousins, expressed in the usual way, by ridicule. Nevertheless, unions of a more or less permanent nature between first cousins, half and even full siblings, and of mother and daughter with the same man, have occurred and been tolerated within recent times. There appears to subsist the feeling, moreover, that cross-cousins are "less family" than parallel-cousins; and one old woman expounded to me the widespread belief in the genetic inheritance of father's "spirit" and mother's "blood." Sister exchange is not infrequent, while marriage of two brothers to two sisters is extraordinarily common. I know of at least two cases in which a man has children with his wife's unmarried sister; and I should estimate that polygyny (extra-legal, of course) in general is as frequent today as it ever was, being confined, as is natural, to better-than-average bread-winning males.

883 [579] Once school is left behind (12 to 15 years of age), opportunities for anything but furtive meetings between the sexes are rare. The young men spend their days at sea, or working in the high-woods, while the girls, together with their mothers, work around the house, or plant, weed, and reap in provision-gardens scattered far and wide. Neighborly visiting is not common—partly because of petty inter-family feuds, and partly because local standards of hospitality require an exchange of presents between visitor and hostess every time a call is made. The monthly church mass at Salybia, occasional wakes and dances, and the young men's "serenale" on fine moonlit nights are about the only relaxations known. The latter is the name given to promenading bands who make the round of neighboring houses to the accompaniment of Basque tambourines and flutes.

[517] [533]

584 [522] Should a young man call at the home of a prospective sweetheart (or of one whose relationship with him was unknown to her parents), he would not mention her, nor would she appear unless called in from the kitchen or back room by her mother or father. Should his visit coincide with a mealtime (at which even strangers present in the yard are always asked to participate), it would be a sure indication that his suit was acceptable, if the girl herself were sent to serve him food and drink. But in no case would either display any affection before others, although clumsy and to us coarse sexual jokes might not be out of place. No tasks are required of a girl's suitor today, though the old people say that former custom required him to limit his attentions to a bi-monthly visit for some time; and that it was his duty to sweep the yard before his sweetheart's house before leaving after these occasions.